







BISHOP W. J. GAINES, D. D.

L. Murray

THE
GOSPEL MINISTRY

A Series of Lectures

DELIVERED BY

BISHOP W. J. GAINES, D.D.

OF THE A. M. E. CHURCH

BEFORE

WILBERFORCE UNIVERSITY, GAMMON THEOLOGICAL
SCHOOL AND TUSKEEGEE BIBLE SCHOOL



ATLANTA, GEORGIA:

W. J. GAINES, D. D.

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TO THE
AFRICAN METHODIST EPISCOPAL CHURCH,
IN WHOSE COMMUNION
I HAVE LIVED FOR THIRTY FIVE YEARS,
AND
IN WHICH COMMUNION
I HOPE TO END MY LIFE AND LABORS,
THIS VOLUME IS
LOVINGLY AND GRATEFULLY
DEDICATED.

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PREFACE.

IN answer to repeated requests I have consented to the publication of the within lectures. They have been delivered before the students of Gammon Theological School, Wilberforce University and Tuskegee Bible School, and it is just to myself to say that they were not intended for publication. They were written with a view of giving practical suggestions to young men preparing for the ministry. I do not claim for them the quality of critical erudition. They do not deal with the abstract, either as related to the scientific, metaphysical or psychological problems of the day. They were designed for plain, earnest men, about to enter upon a plain, earnest ministry, and intended to help them to make that ministry practical, effective, successful.

I am persuaded that these lectures have been useful to this end where they have been delivered, and with the hope that they may have the widest possible scope in accomplishing still greater good I have decided upon their publication.

PREFACE.

Young men graduating from our schools of theology, as a rule, are theoretically equipped for the work of the ministry. They have the scholarship and culture for the exposition of the text and the preparation of a logical and rhetorical discourse. But they are lacking in practical knowledge, in those common-sense ideas which are so necessary in the every-day life and work of a minister of the gospel.

Hence, I have sought in these lectures to give aid along the lines of practical, ministerial work, avoiding dialectic and polemic discussions, and seeking to teach the plain lessons of a plain ministry.

My object above all else has been to be helpful to young men; to give them such directions as will enable them to find the way, along which I have come, without stumbling. If in this purpose I shall be successful I will be more than compensated for the labor this work has cost me.

And now, invoking the blessings of God upon this little volume, I send it forth to the world, that, like the bread cast upon the waters, it shall not only be gathered *after* many days, but *for* many days.

WESLEY J. GAINES.

Atlanta, Ga., April 16, 1899.

RESOLUTIONS

BY FACULTIES AND STUDENTS OF PAYNE THEOLOGICAL SEMINARY AND W. U. AND
C. N. AND I. DEPARTMENT, ON LECTURES BY BISHOP WESLEY J.
GAINES, D.D., WILBERFORCE, O., APRIL 11, 1899.

WILBERFORCE, OHIO, *April 11, 1899.*

WHEREAS, The Faculty and students of Payne Theological Seminary have, with the Faculties and students of Wilberforce University, and the C. N. and I. Department, had in our midst for a few days Bishop W. J. Gaines, D.D., of Atlanta, Ga., one of the Bishops of the A. M. E. Church; and,

WHEREAS, He has preached to us and delivered a course of eight lectures on Pastoral Theology; and,

WHEREAS, We realize that these lectures are the ripe fruit of many years' active and earnest labor, and the outgrowth of wide reading and rich experience; and,

WHEREAS, As Faculties and students, we have not only been interested, but greatly profited by the great stores of practical counsels, and of intellectual and spiritual wealth; therefore be it

Resolved, That we thank Almighty God for having given to the A. M. E. Church Wesley J. Gaines, and for the vast amount of good He has enabled him to accomplish for the church and race, socially, intellectually, morally, and spiritually.

Resolved, That we recognize in Bishop Gaines, D.D., a man of true worth and of great heart; a man abreast of the times; a friend of the ministry, of the church, and of the race.

Resolved, That we tender Bishop Gaines, D.D., a vote of thanks for the preparation and delivery of these valuable lectures; and that we pray God's blessing upon him.

Resolved, That we request him to have these lectures published that they may be more accessible and serviceable to the ministry and laity of the church.

Resolved, That a copy of these resolutions be given to Bishop Gaines, a copy sent to the "Christian Recorder," "The Southern Recorder" and "The Voice of Missions," and a copy spread on the records of the institution.

Respectfully submitted,

JOHN G. MITCHELL,	} <i>Faculty of Payne University.</i>
GEO. F. WOODSON,	
O. E. JONES,	
J. P. SHORTER, <i>N. I. Dpt.</i>	
W. S. SCARBOROUGH, <i>Wilberforce Univ</i>	
E. A. CLARKE, <i>Pastor College Ch.</i>	

INTRODUCTION.

HOPE HULL was one of the most distinguished ministers of his day and time. He was one of the early converts to Methodism in South Carolina. He was sent as a missionary to the State of Georgia by Bishop Asbury and laid the foundation of his denomination to all parts of the State, Savannah, Athens and Washington, Wilkes. At the latter place he built a fine church, which was afterward turned into an academy and laid the foundation of the educational system in the State of Georgia. The leading families of Washington were connected as members, or part of the congregation of this flourishing society, and the educational influence was felt in the home and the community. One of the distinguished families of the community was the Toomses. They were connected with this church and gave their aid to its support.

Only once in a life-time does a man enjoy the privilege of introducing to the commonwealth of letters an author and his work. It is more than a passing privilege and an honor to introduce an author and his book to the readers and students of history, biography, science or theology.

I take great pleasure in introducing the author of the following lectures. I have had a personal acquaintance with him since 1872. I have known him long and well. I have followed him in his course and life work. I have admired his zeal for the cause of his Master and the energy displayed in executing the plans of his church. He is one of the very few men who have had the energy, courage and the manhood to overcome the obstacles in his way and to finally enjoy the triumphs over ignorance,

poverty and many disabilities inherited from his former condition.

The best way that I can accomplish the end desired and give to the public an insight of the life of the author of the lectures is by sketching his life, first, as to his childhood; second, as to his youth; and third, as to his manhood; then as a slave, as a freeman, as a missionary, as a presiding elder and as a bishop. In all of these positions he has been eminently successful. The following are some of the achievements of the author; the lectures consist of his experience as a successful pastor, presiding elder and bishop.

Wesley John Gaines was born in Wilkes County, Georgia, near Washington, October 4, 1840. He is the seventh son and youngest child of fourteen children that were born to William and Louisa Gaines. His father was a member of the M. E. Church South, and his mother was a Baptist. They were a devoted couple and lived in unity for fifty-eight years, until the death of the husband, October 30, 1865. The Christian wife and mother died February 12, 1870.

Wesley J. Gaines was converted at the age of nine years, 1849. His first serious impression of the Holy Ghost was at the early age of three and a half years. His mother was at this time praying for him under a fig tree. Her prayer was: "Oh, God, make this my boy Wesley such a man as Thou wouldst have him to be. Make him thy son, for Jesus' sake." The solemn impression made by his mother's prayer was never forgotten.

He was a slave, and his boyhood was spent on a plantation. In early life he was of very delicate physique, and this seemed to be the opportunity that God had given him to learn to read. At the age of eleven years, 1851, he commenced to study the alphabet, and by divine help and some instruction from a white boy, he mastered it in one week's time. He learned to write without aid, simply by studying and imitating the copies in his book. While sick

he would lie at home and read, though his books had to be kept concealed from the white people. One night the "Patrollers" called at his father's house in search of books and weapons. Wesley hid his books out in an ash hopper, and, much to his sorrow, a heavy rain fell, and the lye thus formed ruined his books. His grief over his loss was so great that his father gave him all the money he had (\$3.50) to purchase other books. With this he bought an English grammar, geography, "Pe'r Parley's" history, a copy book, pen and ink. The first letter he ever wrote was addressed to his brother, Stephen; he, having no money, dropped the letter without stamping it and ran from the office as fast as he could. The postmaster notified his brother at Washington, who forwarded the postage and received the letter. Stephen's reply to this letter inspired him to study.

In 1855 he moved to Stewart County, Georgia, where he remained one year. Having a severe spell of sickness for three or four years he improved the time by applying his mind to the study of the Bible and other books. In 1856 he removed to Muscogee County. His call to the ministry dates back to early boyhood. He always preached the funeral sermons of all the birds, dogs and chickens that died on the place, and always felt seriously inclined to preach. When he felt most deeply impressed and desired to go at the work, he at the same time felt an inclination to shun it. A sickening thought of dread and awe overcame him; he fasted and prayed, and thus found the "yoke easy and the burden light."

At the old plantation in Muscogee County, August 20, 1863, he was married to Miss Julia A. Camper, an amiable young lady of charming face and figure, but whose virtues, Christian life, wifely wisdom, succor, character and mind were more noble and lasting than her face was beautiful. She has been one of the few wives who has made her husband's love for her, and of which she is so worthy, rush on

in the same current with all the great aims of his life. And to-day, as Bishop Gaines looks back over the past, he says with pride, "Through the efforts of my wife I am what I am."

Were he to speak the sentiments of his soul they would be—

Whatever I to-day may be,
I owe it to my noble wife,
All aims I hope to reach or see,
By her must come—salt of my life.
Should public eyes scan me alone,
And voices shout, "Behold the man !"
"There has been power behind the throne,"
My noble wife, my Julia Ann !

The only child which has blessed their union is Mary Louisa, born December 1, 1872.

In 1865 Wesley J. Gaines applied for a license to preach, which was granted in June of the same year, by Rev. J. L. Davies, of the M. E. Church, South. His older brother, Rev. Wm. Gaines, was ordained in the same month by Bishop D. A. Payne, at Hilton Head, South Carolina, and appointed missionary of the State of Georgia. He visited Columbus and established the first A. M. E. Church and meeting his brother Wesley on St. Clair Street, was the means of his joining the church then and there. A few months afterwards his brother died, and H. M. Turner, now bishop, succeeded as presiding elder of Georgia.

Wesley J. Gaines was admitted by Bishop Payne to the then South Carolina Conference, at Savannah, Georgia, in 1866. Ordained deacon by Bishop Payne at that conference, and ordained an elder at Wilmington, North Carolina, by Bishop A. W. Wayman, in 1867.

His first appointment was to the Florence Mission, Georgia, in 1867. He was stationed at Atlanta, Georgia, in 1867, 1868 and 1869; at Macon, Georgia, 1871, 1872 and

1873 ; at Columbus, Georgia, in 1874, 1875, 1876 and 1877. He was returned to Macon in 1878, 1879 and 1880. He then went back to Atlanta in 1881, 1882, 1883 and 1884, and was the presiding elder of the Atlanta District in 1885, 1886, 1887 and 1888. During his first appointment at Atlanta he built Bethel A. M. E. Church, located on Wheat Street. This property is worth \$25,000, and has a membership of two thousand souls.

During his first appointment at Macon, Georgia, he did a telling work. His predecessor, Chaplain T. G. Steward, had laid the foundation of Cotton Avenue A. M. E. Church. Elder Gaines raised an indebtedness of \$4,500, and during his second term completed the church. During his four years at Columbus, Georgia, he built St. James' at a cost of \$10,000.

In 1870 he studied theology at Athens, Georgia, under Rector Henderson, a very religious and liberal-minded minister of the Protestant Episcopal Church, going to his church to recite twice each week. From 1875 to 1878 he read theology with the Rev. Joseph S. Key, of the M. E. Church, South, a graduate of the State College. At the same time he studied rhetoric under Rev. B. H. Sasnatt, of Oxford College. Mrs. M. E. E. Smith, a lady of rare culture, who taught school in his churches at Macon and Columbus, also instructed him in the common branches and rhetoric.

He received the degree of D.D. at Wilberforce in June, 1883. He has raised for the A. M. E. Church during his ministerial labors \$58,000. Whatever success his work may have been blessed with he attributes it directly to the goodness of the All-Wise One. He often wonders why God so blessed his feeble efforts in the pulpit.

Bishop Gaines was the Book Steward of the North Georgia Conference in 1884 and 1885, and member of the A. M. E. Financial Board from 1880 to 1888, and treasurer and trustee of the Morris Brown College, and also trustee

of the Wilberforce University. He was elected bishop May 19th, and ordained May 24, 1888, at Indianapolis, Indiana, by Bishop Daniel A. Payne, D.D., and the following elders: Jordan W. Early, John Turner, J. A. M. Johns, R. A. Hall, Thomas W. Stringer and S. H. Robinson.

He was assigned to the Sixth Episcopal District, consisting of Georgia, North Georgia, Alabama and North Alabama Conferences. He had a wonderful success: during the quadrennium he raised the largest amount of dollar money ever brought from the district, and many were added to the church, and the work of education was given a new impetus.

At the General Conference of 1892 he was appointed to the Second Episcopal District, consisting of Baltimore, Virginia, North Carolina and Western North Carolina Annual Conferences. He paid some considerable attention to the educational work of Kitrell Institute. In March, 1893, he was appointed to take charge of the Kentucky and West Kentucky Annual Conferences, on account of the death of Bishop John M. Brown, and the work prospered in his hands in this district.

At the General Conference, Wilmington, N. C., 1896, he was appointed to the Eleventh Episcopal District, which consisted of California, Puget Sound and the Indian Conferences, and he was authorized to organize the Oklahoma Annual Conference, which he did. He visited all parts of his district, and great prosperity attended his labors.

At the General Conference, in 1896, he was appointed president of the Financial Board of the church. He is also one of the vice-presidents of Payne's Theological Seminary and trustee of Wilberforce University.

October, 1897, he was appointed to take charge of the Florida, East Florida, and South Florida Conferences on account of the death of Bishop James C. Embry. Already the conferences have felt his energy and power, and their reports at their last sessions excelled their former reports,

and all resolved that they would assist in making this one of the most prosperous of all quadrenniums of the church.

Having given a statement of the life services of the author of the lectures, I now have the pleasure of saying a word in behalf of the subjects discussed in relation to the ministry of the Lord Jesus Christ.

The African Methodist Episcopal Church has ever stood for an educated ministry, and everything that assists in that direction is hailed with delight by the friends of Christian education. The theological seminaries and our colleges are doing an excellent work: besides the instruction given by the faculties of these institutions, the trustees have inaugurated a course of lectures by distinguished churchmen and statesmen, as well as lawyers.

Payne Theological Seminary has had several courses of lectures. Among the most interesting and instructive, are the lectures delivered by the author of the following series, and I take pleasure in commending them to the theological students, not alone of Payne Seminary, but every institution that has for its object the training of the mind and of instructing young men how to perform the duty of the ministry of the Lord Jesus Christ.

Any one studying the following lectures will be benefited and profited by reading the same, and I trust as these lectures go out that they may continue on their course instructing and enlightening, not alone the present, but the future generation, in the work of our Saviour, enabling them to rightly deliver the word of truth, and so presenting the facts of history, philosophy, science and revelation, that mankind may be blessed and God's name be glorified.

I remain, Yours for God and the Race.

BISHOP BENJ. W. ARNETT.

Wilberforce, Ohio, July 5, 1899.

Lecture I.

THE CALL TO THE MINISTRY.

THE ministry is not a profession, but a calling. Men cannot choose it as they choose a vocation. They cannot select it as a field for congenial and pleasant life work, or as the means of a livelihood, as they would select the profession of letters, or law, or medicine, or natural science. The very nature of the ministry itself precludes the idea of self-appointment. The high and holy functions which belong to it can be discharged only by the man who has been set apart to it, anointed by the Holy Ghost, and divinely endowed for its peculiar and special responsibilities.

From the institution of the Aaronic priesthood, to go no further back, to the calling of the twelve disciples, and the great apostle to the Gentiles and his co-laborers, it is evident

that God designed that the functions of the ministry should be exercised by those only who were specially designated and anointed for the work.

The scriptural proof of this proposition is abundant and conclusive. It is so strong that it should deter even the most presumptuous from arrogating to himself the high office of the ministry without reference to the source of his authority and the genuineness of his credentials.

A few Scripture quotations will suffice to make clear the proposition that God calls to the ministry certain men, and with the call, endows them with the gifts and graces which, if rightly improved, insure their success.

“For the Lord thy God hath chosen him out of all thy tribes to stand to minister in the name of the Lord. And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the Lord shall choose, then he shall minister in the name of the Lord his God.” Deuteronomy 18: 5, 6, 7.

“I have given your priests’ office unto you as a service of gift, and the stranger that cometh nigh shall be put to death. And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings, of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons by an ordinance forever.” Numbers 18: 7, 8.

In the New Testament dispensation, the calling and setting apart of the ministry is, if possible, more clearly and unmistakably set forth and emphasized.

“These twelve Jesus sent forth, saying: Go preach, heal the sick, cleanse the lepers, raise the dead, cast out devils.” Matthew 10: 5, 6, 7, 8. “And he ordained twelve that they should be with him and that he might send them forth to preach.” Mark 3: 14.

“After these things the Lord appointed other seventy also, and sent them, two by two, before his face in every city and place whither he himself would come. . . . And the seventy returned again with joy, saying, Lord, even

the devils are subject unto us through thy name.” Luke 11: 1 and 17.

When the Apostles went to fill the place of Judas, “They prayed and said, Thou Lord which knoweth the hearts of all men show whether of these two thou hast chosen that he may take part of this ministry and apostleship from which Judas, by transgression, fell.” Acts 1: 24, 25.

The Lord said of Paul, “He is a chosen vessel unto me to bear my name before the Gentiles and kings and the children of Israel.” Acts 9: 15.

The Holy Ghost said, “Separate me Barnabas and Saul for the work whereunto I have called them.” Acts 13: 2.

Jesus said to Paul, “I have appeared unto thee for this purpose to make thee a minister and a witness both of these things which thou hast seen and of those things in the which I will appear unto thee, delivering thee from the people and from the Gentiles to whom I now send thee to open their eyes and to turn them from darkness to light, and from

the power of Satan unto God." Acts 26: 16, 18.

In Ephesians 3: 7, Paul says, "I was made a minister of the gospel according to the gift of the grace of God, given unto me by the effectual working of his power."

And in Galatians 1: 11, 12, he says, "Neither was I taught the gospel but by the revelation of Jesus Christ."

"He gave to some, Apostles, and some, prophets, and some, evangelists, and some, pastors and teachers, for the perfection of saints, for the work of the ministry, for the edifying of the body of Christ." Ephesians 4: 11, 12.

These passages are sufficient to settle the question of the divine call to the ministry, and to exclude all from its pales who are not the subjects of such a call, and who have not been so designated and set apart by the Holy Ghost.

It is not any answer to these clear and explicit declarations of the Scriptures to say that they do not apply to this age of the world. God has never revoked the conditions upon

which men may enter this sacred calling. If it was necessary that the priests and prophets of the Old Testament dispensation, and the twelve Apostles, the seventy, Paul and Barnabas, and others of the New Testament dispensation, should be specially called and appointed to the ministry, there is no ground, either in the Scriptures or in the reason of the case, upon which we are justified in changing or modifying the necessity of such a call in this day and time. If Providence anticipated such a change in the conditions and circumstances of men as would authorize them to preach without such a call, certainly the Scriptures do not hint at such a thing.

But why should it be contended that difference in the circumstances surrounding the church authorize men to enter the ministry without a direct call from God? The duties and responsibilities of the ministry remain the same, and the same gifts and graces are necessary now as before to make the ministry effective. Divine wisdom and guidance are just as essential now as when Paul preached at Phi-

lippi and Barnabas at Antioch. No man in the early church dared, without presumption and blasphemy, to enter the ministry unless called of God to the work. And no man can do so to-day without being guilty of the same offence. Nothing in the changed conditions of society, or in the providential environment of the church, will warrant such a step.

This being true, it may be useful to consider the evidences of a genuine call to the ministry. How may one know that the Holy Ghost has designated him for this work?

First.—It will not be contended by any intelligent person that there is an audible voice which speaks to men in these latter days like the one Paul heard, saying: “Rise and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister.” Yet the call may be as clearly understood and comprehended as Paul’s audible call was.

As the call is of God, it is not vaguely, but distinctly made to the mind and conscience, so that he who is honored with the call is so consciously impressed that he can say, “Woe unto

me if I preach not the gospel." The same Spirit that makes clear the fact of one's conversion, and that witnesses with man's spirit that he is the child of God, makes just as distinct to him, who, like Mathias, is chosen to the apostleship, the fact of such a choice. Thousands who have felt the movings of this call to the ministry, which is in the nature of a strong and pungent conviction, a deep and spiritual impelling, can testify to the satisfactory evidence furnished to the mind and heart that the call is of God.

Second.—Coincident and confirmatory proof is furnished of the call to the ministry, by a consensus of impression on the part of the church and community. It is generally, if not universally, true that the brethren are convinced from external evidence of what the man is impressed with from internal proof of his call to the ministry. The Holy Ghost said to the church at Antioch, "Separate me Barnabas and Saul for the work whereunto I have called them." And the Holy Ghost says to the church in this day, "Separate me this man and

that man to the work whereunto I have called them." So, it not infrequently happens that the church is impressed coincidently with the man himself of his call to the ministry, and separates him to the work, in their judgment as to his qualifications and fitness, even before he has publicly made known his impression and convictions. Of course, we would not affirm that such confirmatory proof of a call to the ministry is at hand in every case. There are cases which stand by themselves, where individuals are peculiarly circumstanced in their lot in life, denied, it may be, the fellowship of the church, and isolated from their brethren, but who have, nevertheless, gone forward upon their own convictions of duty, and preached the gospel without the endorsement of the church to confirm their call. Who shall say that such a man was not really commissioned of God to preach the gospel? The order of Providence, however, is that the church should separate men to the ministry, and a man should be slow to enter that sacred calling who has not been separated by his brethren.

Third.—Additional confirmation to the call to the ministry is furnished by the natural gifts and aptitudes which mark the man whom the church has settled upon as a fit person to preach, and whose own heart feels the strange movings of the Spirit of God. God has never yet thrust the responsibility of preaching upon any man without endowing him with the natural, as well as the spiritual gifts which are necessary to qualify him to preach the gospel. The gospel ministry requires a certain order of native talent, to be wisely and usefully discharged. The possession of this talent, be it in a small or great degree, constitutes the natural fitness of a man for the work of the ministry. Without these natural qualifications, a man may safely conclude that he is not called to the office and work of the minister of the gospel. But if he does possess them, they may be taken as strongly confirming the call which his own heart, and the judgment of his brethren, have already felt and recognized.

Fourth.—The open door is another circumstance confirming the call to the ministry.

When one has felt the inward impression of the Spirit, and his brethren have said to him, "We feel that we ought to separate you to the ministry," and he is conscious that he possesses some gifts for the work, be they great or small, then if Providence sets before him the "open door," the evidence of the call to the ministry is complete and satisfactory. "But when he saw the multitude he was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers unto the harvest." God raises up men for the ministry as the needs of the church require, and the inviting field calls for the laborers. Here, then, is a call itself, and if the laborer feels that he ought to reap, and his friends and brethren coincide with him in the impression, and God has given him the strength and fitness, he should not hesitate to enter the field and wield the sickle as a true minister of the Lord Jesus Christ.

No truly conscientious man need mistake the evidences of the call to the ministry. Yet the best man should make no undue haste to enter upon this sacred calling. He should consider well the tremendous dignity and responsibility of the Christian ministry, and assume its obligations only when the proof of his call is beyond all question. But when the evidence is thus conclusive, he is assuming a still more fearful responsibility if he refuses to obey the call. While Paul could say, "Unto me who am less than the least of all saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ," he could also say, "Yea, woe is unto me if I preach not the gospel."

While, then, it is the highest honor God can confer on a human being to preach His gospel, and he should enter upon this calling with fear and trembling, and with the deepest sense of his own littleness, as Paul expresses it, at the same time, he should feel, too, that he dare not shrink from the exalted work, lest the curse of God fall upon him.

One thing is certain, God makes no mistakes, and the man truly called of Him must succeed. Whether he be the unlettered Peter or the eloquent Apollos, or the stately Barnabas, or the scholarly Paul, his career of honor and success is assured, if only he be faithful to the heavenly vision. The high honor of leadership among the hosts of the cross who are battling for the salvation and uplifting of the race of man is his, and, though no laurel wreath of fame may deck his brow, and no human praise be accorded his humble work in the world, yet God marks him well, and in that day when the final awards are made, and the everlasting honors are distributed to men, the lowly minister of the gospel shall stand foremost among the redeemed and happy hosts, who have washed their robes and made them white in the blood of the Lamb.

Lecture II.

A CONVERTED MINISTRY.

A CALL to the ministry is one thing, but the preparation for the ministry is another and quite a different thing. With the call to the ministry, man has nothing to do, but with the preparation for the ministry man has much every way to do. He has a vital agency in fitting himself for the great trust which is divinely committed to him. Indeed the call to preach involves and demands that he respond by beginning at once his co-operative part in the work to which he has been assigned.

The first prerequisite to the Christian ministry is a sound, scriptural and saving faith—such a faith as always results in a genuine religious experience. A man may be called to the ministry before he has exercised such a faith and before he has had such an experience. This

may have been the case with the twelve apostles, and certainly was true of Paul, the great apostle to the Gentiles. But it is nevertheless true that no man can become a true minister of Christ until he has been soundly converted and spiritually enlightened. The deep things of God are spiritually discerned, and none but those who have been quickened into spiritual life by the regeneration of the Holy Ghost can take of these. Such an experience is necessary.

First.—Because the gospel to be preached must be subjectively understood. A mere theoretical knowledge of it will not suffice. There must be a conscious realization of it before he, himself, can communicate it. This is true in a general sense on all lines which involve subjective knowledge as the basis and condition of a right understanding of the truth presented.

A man might be an expert surgeon without having felt the pain of an operation. He might be a learned and successful physician without ever having felt the pangs of disease. Here,

objective knowledge alone is necessary. But who can become a veteran soldier without having been in the thick of the battle, where the field was strewn with the dead and dying? Who can feel the tenderness and love of a mother, but she who has known the pangs of travail and looked into the faces of children which are her own?

So to become a true minister of the gospel, there must be a subjective realization of the truth of that gospel. Imagine, if you can, Peter preaching on the day of Pentecost, without an inward spiritual experience of the truth he preached. Think of Paul, on Mars Hill, with nothing but a theoretical conception of the gospel of Christ. Picture in your mind Barnabas at Lystra, where his spiritual eloquence led the people to call him Jupiter; think of him there stirring the minds and moving the hearts of his hearers, with his own heart a stranger to grace and his own soul in the bonds of iniquity and the gall of bitterness. The idea is absurd and preposterous.

The minister of the gospel then must have,

above all things, an experience which springs from a regenerated heart and life. There are chords in the harp of religion he can never strike unless his hand has felt the bleeding wounds of the Crucified. There are notes in the song of the Lamb he can never sing unless his lips have been touched with the live coal from the altar of redeeming love.

Two men came from Tampa to Atlanta, Ga., a few days after the battle of Santiago. One was well-dressed, and handsome; the other was ragged, pale and wounded. The people were eager to hear the news of the great battle. The handsome, flashily dressed soldier began to tell the crowd of the wonderful victory, when one man who was eagerly listening, asked, "Were you there?" "No," he answered, "but this man with me was there, and he was wounded at El Caney."

In a moment all eyes were directed to the ragged and wounded soldier, and the crowd cried out, "It is you we want to hear, tell us of the victory." And as the wounded soldier began to tell of American valor on that gory

field, the people stood breathless and hung upon his words as if he had been some famous and eloquent orator. Why was this? The wounded soldier had an experience to tell. He had been baptized in blood and carnage and had seen the foe fall and his country's flag float in triumph over the heights of El Caney.

This incident aptly illustrates the difference between the minister who had followed Christ, his leader, in the regeneration, and one who has not—between him who has a message fresh from his own cleansed and happy heart, and one who preaches from his head only a merely theoretical religion. One preaches a felt, consciously realized gospel, the other a second-handed, hearsay gospel.

The church in all ages has been cursed with an unconverted ministry. Presumptuous men have dared to assume the sacred responsibilities of the priesthood, and to stand between the living and the dead, having unclean hands, and hearts, and lips—upon these God has pronounced the most fearful maledictions. In Leviticus 10: 1, 2, we are told that “Nadab

and Abihu offered strange fire before the Lord which he commanded them not. And there went out fire from the Lord and devoured them."

In Jeremiah 11 : 8, 9, it is written, "The priests said not, Where is the Lord? and they that handle the law knew me not; the pastors also transgressed, etc., wherefore I will yet plead with you, saith the Lord, and with your children's children."

In Jeremiah 23 : 14, 15, it is said, "They commit adultery and walk in lies; they strengthen the hands of evil-doers that none doth return from his wickedness; they are all of them to me as Sodom, thus saith the Lord. I will feed them with wormwood and make them drink the water of gall; for from the priests is profaneness gone forth to all the land."

These words are recorded in Zephaniah 3 : 4, 5. "Her prophets are light and treacherous persons, her priests have polluted the sanctuary; they have done violence to the law."

In Malachi 1 : 6-9, it is said, "Oh ye priests that despise my name; ye offer polluted bread

upon mine altar. If ye offer the blind, the lame and the sick, is it not evil? Will he regard your persons? saith the Lord."

In the second chapter of the same prophecy it is written, "Oh ye priests, ye have departed out of the way. Ye have caused many to stumble at the law. Therefore have I made you contemptible before all the people according as ye have not kept my ways."

It is a fearful thing to enter the holy of holies without clean hands and a pure heart.

The call to the ministry is a call to holy living, which is impossible without the regeneration of the soul, and the baptism of the Holy Ghost.

The effect of a spiritual experience on the preacher of the gospel is two-fold: First, it touches the subjective forces in him and rouses them to full activity. It is the parent of zeal and enthusiasm, both in his personal life and his public ministrations. It frees him from dry, abstract theorizing and gives his message the aggressive force and warm emotionality of a concrete gospel. There is no surer guaranty

against a cold and lifeless preaching of the gospel, against the form of a gospel ministry without the power thereof, than a conscious experience and a happy realization of the truth preached. This fact accounts for the wonderful success of the apostles and ministers of the early church, and during the Reformation and the Wesleyan revival, which told so powerfully upon the history of modern times. The great majority of these wonderful men had little else to begin with than the experience of a saving faith in Christ, and the spiritual energy and power which result from such a faith.

The second effect of a spiritual experience is manifest in its invariable influence upon the people. "Like priest, like people." It is a rare spectacle to see a flock rise above the spiritual standard set them by the pastor. He is the thermometer by which may be determined the spiritual temperature of his people. He is their guide, not only as an example of the outward virtues of religion, but also of those inward graces and experiences which constitute its life and power. Who has ever known a

living pastor leading a dead flock? How great therefore is the necessity of vital religion and spiritual power in the preacher himself! The keys of the kingdom are committed to his keeping, and the success and triumphs of the church are to be won through his faithful leadership.

The minister therefore who enters upon this sacred work without a deep experience of the saving power of the gospel in his own soul is not only putting his own salvation at hazard, but imperiling the souls to whom he preaches. In that day, when the destinies of all men shall be finally arbitrated, he will find that many besides himself will be lost through his unfaithful and *unfruitful* ministry.

Further: No minister can be long interested in his work without this personal and saving experience. His work will degenerate into a merely perfunctory routine, the mechanical performance of which will divest it of all real interest to himself. The very necessities of his calling demand, on his part, an ardent enthusiasm—a constant and all absorbing interest.

He is not like the wage-earner who performs certain tasks for a specified remuneration, who toils on day by day for the mere pay he receives, and who may even despise the work which furnishes him with his daily bread. Nay, in the preacher's vocation, there must be that zeal and energy and love for his work which are only possible to him who has the experience of spiritual religion in his heart, and that, which is a part of that experience, a yearning desire for the salvation of others. With such an experience, every minister is ready, like Paul, to accept any lot to which Providence may assign him. He will go cheerfully to the hardest work, content even with the greatest sacrifices of personal preference and comfort, that he may win souls to Christ. Thousands have thus been impelled, and have spent their lives in poverty and want and deprivation, because they have had to sustain them the inspiration of a deep experience of the grace of God. These are the men who have planted Christianity in the wilderness—who have gone forth as the heralds of the cross in lands beyond the sea. They have rejoiced

in the midst of persecution, and borne with cheerful heroism separation from home and kindred. They have worn their lives away in humble service to God and the church, and, as their earthly reward, have *received* the fires and tortures of *martyrdom*.

Such sacrifices, without temporal compensation, are only possible to him who is upheld and inspired by the force of a mighty experience. Such an experience was the bottom fact in Peter's courage on the day of Pentecost—of Paul's daring eloquence as he stood before the imperious and haughty Agrippa, and of the heroism of Latimer and Ridley as they went smiling to the cruel fires of Smithfield.

It is this experience which kindles the tongue of the preacher to the *ardor* of *eloquence* and makes his message a *flaming evangel*.

It is this that gives to his learning and knowledge a hallowing and sanctifying influence, which, without it, would be nothing more than a sounding brass and a tinkling cymbal. It is this which accounts for the success of the unlettered fisherman who followed the Master

and of all unlettered, but holy men, from that day to this.

Whatever else the minister may lack, he must have this experience. He must have in his own heart a saving knowledge of the gospel he preaches to others. Learning, profound acquaintance with theology, knowledge of art, and science, and philosophy, cannot supply the lack of this genuine experience. This is the force that infuses itself through the merely human acquisitions of the preacher, and makes them glow with spiritual light and heat. The learning of Paul was useful to him in his ministry because, back of it, were a mind and heart afire with the love of God and of souls. And while in intellectual culture and ability he was abreast with the philosophers and orators of Greece and Rome, it was not learning and oratory that made him mighty to the pulling down of strongholds and the establishment of the kingdom of Christ among the Gentiles. He himself says, "And I was with you in weakness and in fear and in much trembling. And my speech and my preaching

was not with enticing words of man's wisdom, but in demonstration of the Spirit and power."

The minister should have the happy readiness which Peter enjoins in his First Epistle, when he says, "Sanctify the Lord God in your hearts, and be ready always to give a reason of the hope that is in you with meekness and fear." Nothing less than a consciously realized experience of the truth of the gospel will enable him to give the reason. Let no man deceive you, my young brethren—hold fast to the doctrine of the witness of the Spirit, preach an experimental religion, and above all, possess and illustrate such a religion in your own heart and life.

Lecture III.

AN EDUCATED MINISTRY.

EDUCATED men are needed in the ministry as they are needed elsewhere. Ignorance helps nowhere. An ignorant man, through his own misfortune or through his own choice, is placed in life where usefulness to him is impossible or limited to the narrowest bounds.

In this day when trained men are in demand in all the walks of life, the ignorant man is pushed aside to make way for the expert, the adept, and the scholar. Even in the church the call for an educated ministry is becoming general. The increase in knowledge in the pew creates a demand for increased learning in the pulpit, and people are no longer content with ignorant and untaught interpreters of the word of God.

The twelve Apostles, who were unlettered fishermen, have been often cited to bolster up the theory that learning is not needed in the

ministry. To this it may be replied, that if all who enter the ministry could enjoy the advantages of three years of intimate association with Christ Himself—could sit at His feet, as the twelve did, and receive their tutorship directly from his own lips, they might dispense with any other training. Christ, it is true, called twelve ignorant men to be his Apostles, doubtless because they constituted the best material from which he had to choose. But when they had graduated from the school in which he taught them, they were no longer ignorant.

Out of this number came the scholarly John who wrote the Fourth Gospel and the wonderful book of Revelation—the fiery and eloquent Peter who indited the two learned Epistles which bear his name, and who preached the marvelous sermon on the day of Pentecost. If these men were ignorant when they entered the ministry, they were not content to remain so, but by the faithful use of their opportunities came to be among the wisest and most astute ministers of the gospel who have adorned and illustrated the religion of Christ. So, while it

is true that God may have called many ignorant men into the ministry, with the call He has placed upon them the responsibility of such preparation as will fit them for the intelligent exposition of His Word.

No field is broader than that which is given to the Christian ministry. To the preacher of the gospel is opened wide the book of Revelation, the book of Nature and the book of Providence. To the study of these the obligation is upon him to devote himself with all the ardor and energy of his mind and soul. No ignorant man can rightly interpret the truths which they reveal, and teach them to those who must look to him for their spiritual instruction. No wonder that Paul said to Timothy, "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth."

It must not be thought that the preacher of the gospel should pursue the study of knowledge for any worldly end, however commendable such study might be in another man. He is no specialist as the physician is, as a natural

scientist is, as an electrician is. While the Bible is to be the one book with him, he is to lay tribute on all knowledge to aid him in the interpretation and the illumination of its sacred pages.

Herein may he wisely imitate the example of Christ, who levied upon the whole realm of truth to enforce and make intelligible His message to men. In Him were hid all the treasures of wisdom and of knowledge, and from His lips came the most wonderful discourses to which the world has ever listened. He taught that it is worth while to make truth beautiful, to enrich it with imagery, to illuminate it with parables, to harmonize it with all the wonderful world about us, which He designed to symbolize and typify it.

Or if we take the great Apostle to the Gentiles as a model, we find in him the scholar as well as the preacher, the philosopher as well as the evangelist, the orator as well as the apostle. Indeed there is no example of an ignorant ministry in the history of the church. From the days of Aaron down to the time of Paul, the ministry have been the leaders and instructors of the people—far in advance of them in schol-

arship and learning. It is quite late in the day to advocate an ignorant ministry. It is certainly futile to combat the demand of the people for cultured leaders in the pulpit. That church which discourages and discounts an educated ministry is sure to be left behind in this enlightened era of progress. It is a marked sign of the times that all the great and leading churches of this and other countries are not only the patrons of learning, but are the leaders in the work of higher education. The world is finding out that the pulpit needs men of knowledge as well as the forum, the laboratory, the bench, the tripod and the counting house.

It is in the sermon that the minister has to apply the knowledge which he has acquired from diligent study and research, so that it shall edify the people to whom he preaches. The sermon, therefore, should be a broad comprehensive exposition of the text itself. The preacher should not, from a want of knowledge or from a defective preparation, mistake the meaning of the Word itself, or make a wrong application of the truth it contains.

The pastor is largely responsible for the doctrinal ignorance of the masses, by half stating and erroneously expounding the teachings of the Scriptures. Much of the sensationalism of the day, which passes for preaching, is nothing more nor less than the silly rant of men who half know and half state the doctrines and truths of the Bible—the ignorant vaporings of untaught and uncultured men who have substituted clap trap for the truth, and catchy anecdotes for the strong meat of the gospel.

The minister is commanded to preach the Word—not any substitute for it, nor any amended or man made edition of it. But he cannot do this unless he faithfully and diligently studies that Word—studies it that he may rightly divide and correctly present it. It is no easy matter to do this. Had it been, we should not have been commanded to “study the Scriptures,” and the Psalmist would not have said of the good man that “his delight was in the law of the Lord, and in His law doth he meditate day and night.”

It requires research and investigation to be a

master workman in handling the word of God. Things both old and new are to be brought out of this treasury house of spiritual knowledge, and the ignorant, and idle, and superficial minister of the gospel will never find the rich nuggets and sparkling jewels which lie beneath the gaze of the careless and unthoughtful reader of that marvelous book.

Nothing but an educated minister can furnish the variety which is demanded in this day and time. Addressing the same congregation from Sabbath to Sabbath, the preacher will soon exhaust his resources unless his mind has been trained to study ; and he will find his congregation growing smaller and smaller because his stock of knowledge is not adequate to supply the demand.

It is no easy matter to feed the flock of Christ, and give to each his portion in due season. They tire of the same old thoughts repeated over and over again until they grow stale and monotonous. They must have variety, not of doctrine, but of the statement, illustration and elaboration of the truth. An educated

man is equipped for such preaching. He is like an apothecary who has labeled his drugs and knows where to put his hands upon every vial in his shop, or like a physician who has studied his profession and can select from his various stocks the remedy for the disease which his diagnosis has discovered and named. The resources of such a preacher are inexhaustible, and his preaching not only pleases, but instructs and edifies. It is not surprising that Beecher and Spurgeon and Chalmers, and Bishops Payne and Campbell, of our own church, preached to the same congregations for so many years. These men were students and thinkers, and gave their hearers a ceaseless variety. The young minister may as well face the truth, and understand in the very outset of his career that he cannot hope to succeed as a preacher without the preparation of mind which will enable him to furnish intellectual variety to his congregation. Mere declamation will not suffice. A pleasing voice will not long please unless it conveys more than sound. It must be the vehicle of knowledge. It must communicate to the people the message

freighted with thought, illustrated, enlarged, applied and enriched with an endless variety of knowledge.

A ministry thus equipped is sure to have a hearing. People will listen to their message just as they will read an interesting and instructive book. The common people heard Christ gladly, not only because his message was one of salvation, but because it was so beautifully, and with such variety of thought and illustration, pressed home to their minds and hearts.

Besides, the gospel cannot be fully and properly presented by a man who is ignorant, and is satisfied with his ignorance. Christianity, as a system of truth and doctrine, is like a vast field teeming with many rich and varied products. The world needs them all—the full, complete, perfect gospel—the gospel which not only saves men from hell, but fits them for heaven. A preacher is a teacher. He must know what man needs and what the gospel does to supply these needs, not in a narrow and restricted sense, but in the broadest and fullest sense. It takes training and culture to

give one this knowledge of the gospel, just as it takes a study to make an astronomer, a botanist, or a natural scientist.

In these statements, it is not meant that the gospel is complex or difficult of apprehending. The plan of salvation is simple—so simple that a child may understand it. But the world needs more than enough religion simply to save it. The dying thief was saved, but how little of the length and breadth and height and depth of redeeming love he comprehended. Men need to know the full gospel, as it applies to all the spheres of action and to all the motives of life. This is a study worthy of the highest intellect. No wonder that even the angels desire to look into these things.

Nor is it meant to be said that learning, however varied and profound it may be, can save men. It is only one of the means that God has placed in our keeping, and is valuable only as it is sanctified by the Holy Spirit and consecrated to the glory of God. But on this account it is not to be despised. Was Moses any the less a good man and a holy man because he was

versed in all the knowledge of his time? Was Paul discounted in the ministry because he was the most learned scholar of his race? So, while the minister of the gospel is to preach only Christ, he is also to lay tribute upon all knowledge which will help him to do this in the most effective manner possible.

Christ is a great theme. He was the "fullness of the Godhead bodily." He is not only the Redeemer of men, but the Creator of all things, for "by Him were all things made, and without Him was not anything made that was made."

Let us not arrogantly believe that we can preach Him ignorantly, that we can expound the great truths of revelation without study. To this work men should bring the best scholarship, the profoundest research, the most careful thought.

Hence, THE NECESSITY OF AN EDUCATED MINISTRY—a necessity which is growing more imperative with the general advance of knowledge. "Study to show thyself approved, a workman that needeth not be ashamed, rightly dividing the word of God."

Lecture IV.

THE PERSONAL MINISTRY.

THE personal element must enter into the ministry to make it rounded and complete. The preacher cannot be separated from his preaching,—the man from his work. Indeed it is a question as to whether there are more possibilities for usefulness in the personal ministry of the pastor or in his public ministry as an expounder of the word of God. Certainly no man can be an ideal preacher who neglects or discounts either the one or the other.

If we take Christ for an example, and he is the only perfect model, we cannot fail to be impressed with the force and ardor he threw into his personal ministry. More, if possible, than his marvelous discourses, does His life impress us. There is a strength, a beauty, a tenderness, a completeness in his personal

character, which mark Him as the only perfect man. The personal side of Him stands out distinctly to view, and as much as we marvel at His wonderful discourses, more powerful is the impression made upon us by His unrivalled personality. When we read the eloquent orations of Cicero, and Chatham, and Webster, we are attracted by the faultless logic, the glowing rhetoric, the brilliant illustrations which stamp their speeches as the masterpieces of *forensic* oratory. Of the men who delivered these orations, we think and care but little. How different it is when we read the discourses of Jesus Christ! It is the man who spake them that interests us. We feel that he is greater than his words, and that they get their power and beauty and authority from Him who uttered them. In other words, it is the man Christ Jesus who has stamped His impress on the world. We love Him, we reverence Him, we are drawn to him.

In some such way, in a human and limited sphere, may the minister of the gospel become a personal force, an individual factor in the

kingdom of his Lord which he is called upon to further. How many have done so? How many saintly men of God do we remember, not so much, if at all, by the learned and eloquent sermons they preached, as by the influence they personally exerted over our hearts and lives.

Let us consider some of the causes which bring out and impress the personal element in the ministry.

First.—An observing habit of mind—a dreamy inattention—a heedless air, indicative of pre-occupation with thoughts of self, is fatal to the personal influence of the pastor for good. The Saviour was never too busy with great thoughts to observe the lilies, the sparrows, the foxes, and the lost sheep. He came to fold again with his Father's flock. He went through the world with his eyes open. He was never too absorbed with selfish cares, or sorrows, or plans, not to see the world about Him, and not to hear its groans and cries for help. It is said, He knew what was in man. He went about among them that He might meet and

minge with his brothers to whom He came, and understand their deepest interests and wants. He was ever on the alert to find men, to teach them to observe their condition and circumstances, that He might know the best way to reach and save them.

The ideal minister, likewise, is not the cloistered priest, but the wide-awake pastor. He is a man of the people. He knows his flock by name. He studies their individual characteristics, their personal traits, that he may know how to adapt his preaching and his private admonitions to their several and various wants. The personal hold of such a minister grows stronger upon his people until they learn to love him as a man as much as they admire him as a preacher.

The church has need of leaders with strong personality. Its organized forces need a live, quick observant man to marshal them, direct them into practical and useful channels, and thus utilize them effectively for success. Such a man is a leader as well as a preacher and becomes a potent and commanding figure before the people.

Second.—No man can give strength to his personal ministry without broad and deep sympathies. It is in the sphere of the affections that the minister of the gospel must find the greatest scope for personal impress upon men. The man of deep sympathies holds the key to the human heart. He is Moses, who could say to the Lord, "Oh, this people have sinned a great sin, yet now if thou wilt forgive their sin; and if not blot me I pray thee out of thy book which thou hast written." Exodus 32:32. He is Paul, having great heaviness and continual sorrow in his heart, who could even wish himself accursed from Christ for his brethren and kinsmen according to the flesh. Romans 9:13. These are the spirits that impress the world, and stand out conspicuously for all time not only for their great qualities of leadership, but for their intense personal sympathy and love for men. More, if possible, than men of mere scholarship, and learning, valuable as these may be, does the church need the men of deep sympathies. It needs them to keep alive the spirit of love, which was glori-

fied at Calvary, and to hold it in touch with the great, troubled heart of humanity. Could she boast such a ministry in all her fields, the world would melt under the warmth of their sympathies, and Christianity would win her triumphs on every field.

It is said of the late Prof. Drummond that he had many friends—some were street arabs, some were negroes, some were menials, some were evangelists, some were theologians, some were scientists, some were nobles. This man of heart touched the world with the “greatest thing in the world” of which he so beautifully wrote, and through that love made his personal impress upon rich and poor, learned and unlearned alike.

Nothing makes man so striking a personality as love. It is this which brings out in beautiful prominence the personal qualities of the preacher in the sick room. How helpful does the man of God become in the house of suffering and grief! He does not enter there as a cold official to minister, in measured tones and stiff decorum, the consolation of the church. Nay,

he comes as a brother, a loving friend, and so potent is his personal sympathy that the pangs of pain and sorrow disappear at the touch of his tender and holy hands.

The personal ministry of such a man as this is often as effective for good as the most eloquent preaching. In the gentle, loving, yet strong and intellectual John, the beloved disciple, we see brought out the personal power of the minister who has strong sympathies. So irresistibly attractive was this element in this saintly man that he won from the human heart of Christ the deepest, earthly love He ever gave to a human being.

Third.—The personal element is fostered not only by the open eye and the open heart, but by the open life of the man of God. The ideal preacher throws wide open the door of his soul and invites the inspection of the eye of God and man. He is not a schemer, nor an ecclesiastical diplomat with secret designs to further. He does not conceal his faults, but confesses them. He despises the garb of hypocrisy and scorns to wear it. His life is like

a transparent glass through which is revealed the very thoughts and intents of his heart.

Such a man is like a ray of sunshine everywhere. He resembles a pellucid stream, through which the eye may look and see the shiny pebbles lying upon its very bottom. His openness makes him a delightful personality to whom all who see him are instantly attached. Such a man was Peter, who, though he was sometimes to be blamed, was always open. Such a man was Nathaniel, whom the Saviour said was without guile. No minister can be a pleasing personality without this frankness and open sincerity. This quality disarms suspicion, and draws men to him at once.

From the foregoing, it follows that the minister may best impress his personal life and character in the relation of the pastor. It is in visiting from house to house, and meeting the people in the sick room, and around the fireside, that he finds the best field for his personal ministry.

No preacher can afford to neglect this field. Here there are formed ties between him and his flock that cannot be formed elsewhere. He

may be ever so eloquent in the pulpit, and his discourses may charm the people by their pathos and learning, yet he will fail in getting close to their hearts, and exciting their tenderest love and regard unless he comes into close personal relations with them by pastoral visiting.

The failure of most preachers can be traced directly to this lack in their ministry. They do not get close to their people, they do not know their names, in many instances, and the result is a lack of sympathy between pastor and people.

The man of God is more than a preacher—he is a minister—one who serves—and his place is not only in the pulpit expounding the word, but also in the house of mourning, and about the fireside, consoling, cheering and helping men in their homes as well as in the great congregation. Christ not only preached in the synagogues on the Sabbath days, but every other day found him going about doing good, healing the sick, restoring sight to the blind, lifting up those who were helpless, and weeping with those who were suffering and sorrowful.

In the pastoral relation, however, the pastor should be ever careful to maintain his character as a minister of the gospel. While he should avoid stiffness and mere dignity, he should be careful not to indulge in lightness and foolish jesting. How many ministers have compromised themselves just here! They have lowered the standard of ministerial propriety, by unseemly conversation, by a careless levity, by little improprieties of speech, and manner, and conduct, and in this way, have forfeited the reverence and respect which the man of God ought to inspire in the hearts of men.

Nor should the pastor be a mere "gad-about." His time is too valuable to waste in mere social visiting. His visiting should be as religious as his preaching, and not done simply to pass away time pleasantly, but to help and comfort his people. Of course it is not meant that the pastor should always converse on specifically religious subjects. Were he to do so, he might be regarded as a crank or a fanatic. If he be a man of good sense, as he ought to be, his judgment will dictate to him the pro-

prieties of time and place; but he will so conduct himself in his social intercourse with his people that they will respect and honor him as a minister of Jesus Christ.

Neither should the preacher consider the question of personal popularity. While it is commendable to desire the good will of men, it must not be sought as an end. Men are quick to spot the self-seeker and the time-server. They soon find out when a man is seeking his own popularity instead of the advancement of the kingdom of his Master. They can but despise him as they despise all hypocrites. But if they see in him a man who is kind and gentle because the love of Christ constrains him, and the love of man actuates him, they can but accord him reverence and respect. Even in his severity, they see the rugged honesty of his heart, and respect him for his plain speaking.

Lecture V.

THE PUBLIC MINISTRY.

THE preacher of the gospel is in the nature of the case a public man. He appears before the people as the accredited representative of his Lord and Master. In the great congregation he stands up to proclaim the whole counsel of God to men. On this account, if for no other, he occupies a commanding position and exerts a wide-spread influence. And in proportion as he is faithful to his trust will he mould the thought, and shape the sentiment, and elevate the religious life of those who hear him. It is necessary, therefore, that he should be:

First.—A man of liberal spirit and breadth of view. The gospel is no narrow system, no limited code, but a world-wide scheme, adapted to all the spiritual needs of all men. A nar-

row ministry has always been a hindrance to the church and a check upon the progress of Christianity. The clergy have often wasted their talents and opportunities in bitter and unprofitable controversies, over non-essential questions, to the neglect of the cardinal and fundamental truths of the gospel which make men wise unto salvation. Through such narrow and inadequate views of the nature and scope of the gospel, religion has been wounded in the house of her friends, and sectarian bitterness has been engendered, dividing the body of Christ, and bringing reproach to the church of God.

A true minister of Christ has no time for such unseemly controversies. He has too high an estimate of his sacred calling to prostitute it to such ends. Catholicity distinguishes his spirit and his public deliverances, and he avoids those petty quibblings and cavilings which have marred and discounted the ministry of so many men.

The broad man is not dominated by the spirit of mere denominationalism and sectarian

bigotry. While he is true to his convictions and loyal to his own church doctrines and polity he does not feel called upon to denounce as heretics and apostates good people of other communions. Like Paul, if Christ be preached he rejoices therein. Philippians 1: 18.

While he is thus broad and charitable, the faithful minister does not swing to the extreme of latitudinarianism, and so dilute his theology as to rid it of all definite and positive teaching. It is possible to be so extremely liberal as to lose all decided conviction and opinion, and to compromise the great truths and doctrines which constitute the bone and sinew of the Christian religion. Therefore, while he holds with tenacity to cardinal truth, he avoids the spirit of illiberality which has often damaged the ministry of many good but misguided men.

Even the saintly John was willing to call down fire from heaven to destroy the Samaritans because they did not receive Jesus, and some of the most pious men in the subsequent history of the church have been possessed of this same spirit.

If we take Christ as an example, we find in Him a world-wide charity and liberality, which recognized the brotherhood of men. No man who has this spirit can be narrow and supercilious. It will broaden him as it did Peter, who learned at last, though a vision from heaven was necessary to teach him the lesson, that the gospel was meant for the Gentile as well as the Jew. The day is past for little men in the pulpit, men who are fettered by prejudice and narrowed by contracted and illiberal views. A broad gospel demands a broad ministry. None but these can proclaim it as Christ did.

Second.—In his public ministry the minister should be abreast with the times. He should seize upon the great issues which engage public interest, and bring to their solution the teachings and principles of Christianity. Events of present moment should furnish him with themes for discussion, and to these he should apply the truths of Christianity, and from them deduce lessons of vital interest. Christ understood what we may call, for the want of a

better word, opportunism. Nothing of passing interest escaped His attention, and all spheres of life furnished Him with subjects for teaching truth.

So, the minister of the gospel, in this day, should be alive to what is transpiring around him, and interpret all events in the light of divine revelation. Great public reforms should be announced. Christ advocated the cause of universal liberty, and proclaimed with fiery denunciation against the hypocrisy of the ruling classes both in the church and in the state.

Most great moral reforms in the social and political history of mankind have begun in the pulpit. Luther was not content to preach against private sin in the individual, but thundered his anathemas against the great Catholic machine that was throttling the liberties of both church and state.

Henry Ward Beecher was the eloquent apostle of freedom, and from the pulpit and from the platform fired the great heart of this country to the crusade against slavery. In the recent war for the liberation of Cuba, the pul-

pit has been in the fore front, and the widespread sentiment in favor of American intervention was created largely by the constant appeals of the ministry.

In these many and other instances preachers of the gospel have felt called upon to take public position upon great political issues, because these issues involved moral and religious principles. Such a course is eminently in line with the scope and purpose of the ministry who are to preach a full gospel, and that preacher fails to meet the full responsibility of his calling who does not seize upon great occasions and great questions to enforce the teachings of Jesus Christ.

In the prosecution of this high duty, however, great caution should be used not to overstep the bounds of ministerial propriety, lest the sacred office of the ministry be brought into disrepute. The preacher should not be a partisan or a captious critic. Personalities should be avoided, and he should never give expression to views which arise out of his social or political affiliations. Party loyalty is

one thing—loyalty to God is another thing. No political alignment whatever should influence the minister to modify or withhold the truth.

That there is much to be gained by the wise use a preacher can make of current themes, there can be no question. When the public mind is already aroused and ready by preoccupation of ideas to listen, the minister, in his public discourses, has a favorable opportunity to apply and impress the truth. It is wise to press home spiritual and moral lessons at such a time. These occasions are constantly occurring, and the wide-awake preacher of the gospel does not fail to utilize them. Such *opportunism* should characterize the public ministry. It will keep the preacher always abreast with the times, and give his preaching freshness, interest, directness and power.

Third.—In his public ministry the preacher of the gospel should be bold and aggressive. Christianity is a bold and revolutionary system. Christ said, "I came not to bring peace, but a sword." His doctrines diametrically opposed

the spirit, the methods and the maxims of the world. They clash with everything that is evil, both in the outward and the inward lives of men, and antagonize often what the world cherishes as its idols and axioms. Such a religion must be proclaimed by a brave and fearless ministry.

The preacher who is afraid of the opposition of men, and who shuns to declare the whole counsel of God is not fit to be a leader of the hosts of Zion. Timidity and cowardice are fatal defects in the character of any leader, much more so in a leader of God's Israel. Moses was a type of such a leader, as every minister of Christ should be—a man whose splendid courage is still admired, though more than three thousand years have elapsed since he defied the hosts of Pharaoh and led Israel dry-shod through the Red Sea.

The brave minister has the boldness to denounce sin in the individual, and neither the fear of offending nor the hope of conciliating the hearer, influences him to modify or compromise the word of God. The Christian

church furnishes us with illustrations and examples of fearless spirits who have been bold to speak and firm to maintain the teachings of the Master. John the Baptist before Herod, Paul before Felix, Peter before the Sanhedrim, are conspicuous examples of the fearless apostle and the undaunted minister of the gospel.

It takes courage to say like Nathan to David, "Thou art the man"; or, like Samuel to Saul, "Because thou hast rejected the word of the Lord he hath also rejected thee from being king"; or, like Elijah to Ahab, "I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." These are the men who have been honored and endorsed of God, and who have exemplified the fearless candor and unterrified spirit of the truly consecrated man of God.

In dealing with the souls of men the preacher cannot afford to delude the people by smooth prophesyings. The interests are too vast and sacred to be trifled with. What saith the word

of the Lord? "So thou, oh, son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth and warn them from me. But if the watchman see the sword come and blow not the trumpet, and the people be not warned, if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand."

What fearful responsibility rests, therefore, upon the minister of the gospel! What immortal interests are committed to his keeping! If he says peace, peace, when there is no peace—if he, through fear of public opinion, or through a spirit of time-serving flatters and deceives the people, the consequences are fatal to himself and them that hear him.

The church needs bold, aggressive men in her pulpit,—men who will cry aloud and spare not. She needs them as much to-day as when Jonah preached to Nineveh or John to the churches of Asia. Sin is bold and defiant. The whiskey traffic, the social evil, the pride of class, Sabbath desecration, all are flagrant evils

that need to be extirpated by the sharp knife of a plain and fearless gospel. But what hope is there of ridding the land of these great blots upon our civilization so long as we are cursed with a weak and servile ministry? Truth is a mighty moral force and only needs brave and fearless champions to assert it and to set it up.

Wesley and Whitfield revolutionized the eighteenth century. Luther stemmed the tide of Catholic bigotry and superstition and changed the whole current of history. Great moral ideas, championed by brave and consecrated men, are irresistible.

No nation can go down with faithful, fearless men of God thundering from her pulpits the pure gospel of the Son of Man. Rome would have been flourishing to-day, but for the corruption of the church. England and America are great to-day because they stand for a pure Christianity, preached by a pure and consecrated ministry. The whole duty of the minister in his public capacity is comprehended in Paul's counsel to Timothy, "Preach the word."

Lecture VI.

THE MISSION OF THE MINISTRY.

AS the ministry is the highest and most sacred of all callings, so also are its objects and aims. In its very sacredness are precluded the motives and ends which control men in the secular pursuits of life. No thought of personal aggrandizement or worldly ambition should influence the man of God. He who sacredly dedicates himself to this holy work, gives up the world, its riches, its honors, its selfish pleasures. He leaves the busy arena of trade, the noisy places where men scramble for position and power and "gives himself wholly to the ministry of the Word, that his profiting may appear to all."

Two great motives inspire his heart and impel him to his work, viz.: the glory of God and the salvation of men. These unworldly incentives are back of his ministry, and are sources of his strength, the joy of his life, and the end

of all his toils and tears. With Paul, he can say, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ."

How great the work, how wide the field assigned him! No wonder that the good man shrinks from such responsibility and trembles at the momentous interests committed to his hands.

But if he is conscious that no selfish motive controls him—that his work is prompted by the love of God and the desire for the salvation of men, he may confidently pursue his sacred calling, knowing that he will have the approval of God and the endorsement of his conscience.

First.—The aim of the ministry is to win souls. "Follow me," said Christ, "and I will make you fishers of men." All preaching, not directed to this end, must fail. Some suggestions, therefore, as to how this may be successfully accomplished may be of great value to young men just entering the ministry.

First, then, preach Christ and him crucified.

No preaching that leaves Christ out, or that subordinates Him, is worth the name. Preach Christ as the God-man, co-equal with God the Father—the express image of his person and the brightness of his glory. No theory that accounts for Christ, other than as very God, is of the slightest value. Unitarianism in all its phases, is a blighting heresy, fatal to the success of any man or set of men who declare it.

In this day, when the higher criticism is a fad, and the marrow and pith of the gospel is pressed out of it by learning, falsely so called, it is popular to account for the supernatural in the Christian religion, by the operation of natural laws. But the day when men eliminate from the religion of Christ the miraculous and the divine elements, which after all make it the one true religion, then will it take its place alongside of the various false systems of the world and at length perish with them.

The divinity of Christ is the corner-stone of Christianity, the key of the arch that supports the building. Around him centers all the facts and truths of the system itself, and every blow

at the divinity of Christ is a stroke at the religion He taught. Not only must the true minister preach Christ, but preach Him crucified. A suffering, dying and risen Christ is the vital fact of Christianity. The atonement is the end of Christ's mission, and is the doctrine of Christianity in which the world is most deeply and vitally concerned.

Faith in such a Christ is the condition of man's salvation—not a historical faith, simply, but a faith in the atonement as a propitiation for the sins of each individual in the whole world. The doctrine of the vicarious atonement has been sought to be explained and modified by such men as Bushnell, Channing and others, but the doctrine will stand so long as the Bible is our standard of belief, and the Scriptures are not wrested to our damnation.

This is the gospel that will save the world. It is the same, that was proclaimed when the first sermon after the Resurrection of Christ was preached. These are the words of Peter in that memorable sermon, "Ye men of Israel, hear these words: Jesus of Nazareth, a man

approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know ; Him, being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain : Whom God hath raised up, having loosed the pains of death ; because it was not possible that he should be holden of it. This Jesus hath God raised up, whereof we all are witnesses." Of this Christ it is said : " Christ our passover is sanctified for us." I. Cor. 5 : 7.

" Christ hath loved us and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor." Ephesians 5 : 2.

" Once in the end of the world hath he appeared, to put away sin by the sacrifice of himself." Heb. 9 : 26.

" But this man after he had offered one sacrifice for sins, forever sat down on the right hand of God." Heb. 10: 12. " My blood which is shed for the remission of sins." Matt. 26: 28.

" Being justified by his blood we shall be saved from wrath through him." Rom. 5: 9.

These passages are sufficient to show that Christ suffered, and that He suffered the just for the unjust. It is the mission of the ministry to proclaim such a Christ, to hold Him up to the eyes of men, not only as their guide and example, but the propitiation for their sins.

A ministry that does not direct itself pointedly and chiefly to the conversion of souls fails in its most important end. And a gospel that leaves out the cardinal fact in the atonement, viz.: the vicarious sufferings of Christ, will inevitably be barred of such results.

Second.—The mission of the ministry is, secondly, to feed the flock of Christ. Second only to finding the lost sheep is the work of caring for them and feeding them. How careful was the great Apostle Paul to write to the churches he had established and instruct them in the doctrines of Christ. It is said in Acts 14: 21, 22. "When they had preached the gospel and taught many they returned again, confirming the souls of the disciples and exhorting them to continue in the faith." Paul says in Acts 20: 27, 28, "For I have not shunned

to declare unto you all the counsel of God. Take heed therefore unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

From these passages, we learn that it is the duty of the ministry to teach those who have been converted. This opens a wide field and the ministry need to cultivate it with all diligence and care.

This teaching should consist of sound doctrine. Christianity in all ages, from Pentecost to the present time, has suffered through the teachings of false doctrine by ignorant and wicked men. Much stress is laid on *sound teaching* in the word of God. "Hold fast the form of sound words thou hast heard." 2 Tim. 1: 13.

"Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, especially they of the circumcision whose mouths must be stopped, who subvert whole houses teaching things that they

ought not for filthy lucre's sake." Titus 1: 9, 10, 11.

There would have been no need of a Luther or a Wesley had it not been for the heresies and false doctrines which crept into the church through false teachers and teachings. The minister of the gospel is called upon to guard well the doctrines and truths of Christianity—to see that no form of unsound speech proceed from his own lips or be insidiously sown into the minds of his flock through other channels. No doctrinal teaching is worth anything that is not *sound*—and people will fare better in ignorance than in error.

To accomplish this two-fold mission of the gospel, viz.: the conversion of sinners and the edification of believers, the minister must preach plainly and simply—"not in enticing words of man's wisdom, but in demonstration of the Spirit and of power." The greatest preachers are the simplest and most unaffected. Their learning does not obscure their thought, but serves to simplify and make plain the truth they preach. John Wesley, though one of the

most scholarly men of his age, preached with childlike directness. The truly faithful and consecrated minister of the gospel knows that it is not man's wisdom, or learning, or eloquence that saves men. He relies on the gospel and nothing else. And this he preaches, with such simplicity, that even the ignorant can understand and grasp it. A plain gospel needs a plain presentation. The story of Calvary, without the admixtures of worldly philosophy, is the theme of the minister of Jesus Christ. If in telling this story, the minister invests it with all the charms of eloquence and knowledge, well and good, so long as these are subsidiary to the enforcement of his thought, and do not darken the truth he is presenting.

In many instances, if we may judge from results, the pulpit has been chosen merely as a place for the display of oratory and learning. The minister who so degrades his calling is trifling with the souls of men, and imperiling his own salvation. The moment the preacher enters the pulpit he should feel that he is talking to dying men, and that he has no time for

theatrical display and effect. He should deal seriously and plainly with the great issues which concern men's spiritual well-being, and present the truth in the most direct and powerful manner possible.

The mission of the ministry is without doubt the most sublime upon which man has ever been sent. All other callings have their secular side, but this, by divine decree, has been stripped of all connection with secular vocation, and made a peculiar and separate work. This special mission of the preacher of the gospel should impress him with the dignity and honor of his calling, and at the same time fill him with humility and lowliness of spirit.

Above all, he should lose sight of his own aggrandizement, and keep ever in mind the end to which God has called him. The glory of God and the salvation of men should be his stimulus and his inspiration. With such an impelling force in him, and back of him, he will not complain of hardships, but go forth even to tribulation and death, counting it an honor to suffer and even to die for his Master.

Lecture VII.

COMMON SENSE IN THE MINISTRY.

A PREACHER has need of common sense—more need of it possibly than any other man. Our Saviour meant doubtless to say as much when He exhorted his disciples in these words: “Be ye therefore wise as serpents and harmless as doves.” It is just here that many preachers are deficient, and, for the lack of this practical common sense, fail in the ministry. It is a mistake to suppose that a preacher needs to be a dreamer, a mere sentimentalist without business capacity. The duties demanded by his calling involve the exercise of the common-sense faculties, reason, judgment, perception, knowledge of human nature and adaptation to environment.

This COMMON-SENSE is necessary at every step in his ministerial life. It must be exercised in

the selection of themes for discussion in the pulpit. He must avoid the mistake of the brother who chose the text, "Wives obey your husbands" for an Easter sermon, and selected the familiar hymn beginning, "Hark from the tomb a doleful sound," for a Thanksgiving occasion. Appropriateness is a matter to be considered at all times and is never more important than in the selection of appropriate themes for the pulpit. How often are congregations disappointed by the failure of the preacher to suit his sermon to the circumstances and conditions which prevail, and which should have suggested his theme naturally? Christ was always availing himself of the common-sense principle. When he spake to fishermen, he dwelt on nets, and boats, and fishes. When he spake to farmers, he talked about wheat, and tares and fields. When he addressed merchantmen, he spake of pearls, and talents, and gold. When he instructed debtors, he likened them to the unmerciful servant, the unjust steward, and the two debtors whom the creditor forgave. The wise minister will be careful to supply his common

sense in like manner, and seize every opportunity of present and associated interest to enable him the better to press home the truth.

Again, nothing so aids a minister to manage men as TACT—which is but another name for common sense. Aside from the spiritual influence he exerts, there is nothing so potent to organize, utilize and make effective the working strength of a church, as common sense along the lines of tact. Such a pastor always makes a good showing. At the end of the year you will see, if you notice his report, that money has been raised for every cause, that the church has been improved, or a new one built, that his meetings have been well attended, that sinners have been converted and many added to the roll. The preacher is an officer as well as a preacher. He must possess the executive and administrative power necessary in a wise general. He must handle his forces with skill to prevent friction and to accomplish the greatest results. A great pulpit orator, as a rule, fails in the pastorate, and leaves his church disorganized because his whole force is spent on his

pulpit preparation, and no time or thought given to the practical interests of his church.

The ideal preacher is not a one-ideal man, but a many-sided man. It is said that Napoleon looked after the sanitary and commissary departments of the army, with the same carefulness he exercised in planning a great battle. He was the ideal military man. The same principle applies to the control and leadership of a church. Management is of vital importance. Attention to details, careful study of every department of church work, from the Sunday School up to the great congregation, must be looked after, if the greatest success is achieved.

The business side of the church needs to be carried on in common sense methods and principles. A careless slipshod preacher will make a like board of stewards. They will imbibe his careless spirit in spite of themselves. If a pastor thinks there is no business in the conduct of a church, he will be undeceived when he finds his own salary decreasing month by month, simply for the lack of business methods. But if he has a practical, common-sense head, he

will infuse his spirit of method and push into all departments of the church, and the means for the pastor's support, along with every other demand and assessment upon the church, will be met promptly and easily.

As a general superintendent of my church, I have known exactly these things to happen. I have seen a church go down in every material interest under a learned and eloquent preacher, and I have known the same church, the next year, under the pastorate of a man who had no eloquence or great learning, come right up and pay one hundred cents upon every assessment, and grow in grace and numbers.

In his intercourse with the people, the preacher needs a good stock of common sense. He will have to study the various temperaments and dispositions of the members of his flock, that he may wisely control them. A thorough knowledge of human nature will aid him greatly. Paul alludes to this use of common sense to influence and control men when he says, "Nevertheless being crafty I caught you with guile." 2 Cor. 11: 16.

Evidently he does not mean to teach that he used deception and dissimulation. This would be abominable, and unworthy of a Christian minister. But there is an innocent craftiness, a commendable adroitness, a wise common sense, that the minister is justified in employing, as the overseer of his flock. These will find exercise in his personal address and manner, in his special attention to the sensitive, in his assignment of each member to the special work for which they are fitted, in short, in his whole intercourse and management of his people.

PEACE AT HOME WITH YOUR WIFE.

Again, the preacher needs common sense to insure his avoidance of those little things which mar the ministry of so many men, who otherwise might be eminently useful. For instance, common sense should teach a preacher that he should dress neatly. Nothing so disgusts a congregation as to see their preacher slovenly and careless in his personal habits. I call to mind an eminent preacher, whose usefulness has been almost wholly destroyed, by his un-

cleanly habits and shabby appearance. His linen is discolored by tobacco stains, his hair is usually unkempt and his clothing seedy and threadbare. This man is really repulsive, and all his abilities cannot overcome the disgust which his personal appearance excites. Let me insist, young gentlemen, that you cultivate personal neatness and tidiness, so that you will present a decent and pleasing appearance.

Punctuality is another virtue which common sense will teach the pastor to observe. Promptness to meet all engagements, and a careful compliance with all promises give the preacher a reputation as a reliable and trustworthy person. This punctuality will enable him to make good use of his time in the discharge of the greatest amount of work.

The punctual minister will begin every service at the appointed hour. His congregation will not be wearied out in waiting for the exercises to begin, and to become so irritated as not to be in proper frame of mind to enjoy and profit by the services.

HAVING COMMON SENSE.

He will also reduce his ministerial work to systematic method if he follows common sense principles, and thus avoid a loose and careless administration of the affairs of the church.

System is just as essential to the pastor's success as it is to the banker's, or to the merchant's.

Mr. Allen Wesley was an eminent example of the systematic man. He carefully divided his time so as to utilize his waking hours in efficient service to his Lord. No man can do his best work in a hap-hazard sort of a way. The pastor should have his hours for his visiting, for study and for devotion. This will prevent waste of time and insure good work in every department of his ministry. His very system will mark him as a man of worth and weight, and command for him a respect which the slipshod and loose-habited minister will never command. Method means much in the ministry. No wonder that Whitfield, John and Charles Wesley, were called Methodists. They stressed careful,

systematic living and working, and no men were ever more faithful or successful.

There is much room for common sense in the management of young people. The pastor must learn to keep in touch with these by adapting himself to them, entering into the spirit of youth and interesting them by conversation and sermons suited to their comprehension. Talks from the pulpit to the children, and kind admonition to them in the home, cheerful greeting of them by the way, make a lasting impression upon their minds and hearts.

How often has a minister marred his ministry by the lack of common sense in these things. The young are quick to see a lack of interest in them, on the part of the pastor, and to resent it in such a way, as to leave the pastor powerless to do them good.

A good man is often a failure on these lines for lack of common sense—a lack which all his eloquence and learning cannot remedy.

Common sense will save the preacher from the error into which so many fall—that of pay-

ing partial attention to the wealthier and more aristocratic portion of his flock.

The moment the common people detect a spirit in the preacher to pander to the rich, and court their favor by undue attentions, they insensibly withdraw from their reverence and respect. If one class must be neglected, let it be the wealthy. Never slight the poor and ignorant. Common sense, not to speak of duty, will dictate this course.

Common sense is necessary to give the preacher a wise tongue—to teach him when to speak—how much to say—and not to say. How many preachers have been ruined by imprudent conversation! A trifling remark has often destroyed his influence and rendered him powerless for good in the community. An anecdote, with a flavor of vulgarity, will neutralize the preacher's prestige, and discount him sadly. Again, the world will magnify a fault of this kind in a minister of the gospel, when they would not observe it in other men. How wise should he be therefore in his speech, that no one may find occasion to speak evil of him.

COMMON-SENSE is after all the most uncommon, and no man needs a stock of it more than the preacher. The delicacy of his ministerial character and reputation—the peculiar relation which he sustains to the church and the community—the reverence in which he is held, growing out of his sacred calling—all demand that he should conduct himself with propriety, circumspectness and prudence.

Cultivate this virtue, young men, and it will save you many mortifications and regrets, and exempt you from the contempt into which ministers of the gospel have fallen, who otherwise might have been useful and successful men.

Lecture VIII.

THE SPIRIT-BAPTIZED MINISTRY.

AFTER all, the great requisite of the gospel ministry is the anointment of the Holy Ghost. Without this the preacher can never have that spiritual power which will make his preaching effective to the conviction and conversion of souls. It was this baptism of fire which fell upon them at Pentecost when “suddenly there was a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance.”

This baptism of the Holy Ghost prepared the first preachers of the gospel for the wonderful work to which they were called, and which they subsequently so marvelously achieved.

It was this mysterious and supernatural in-

duement of power which gave to Christianity its conquering force, and by means of which it rose and spread until the cross triumphed over the superstitions of Paganism, and became the ensign and the symbol of the armies of the greatest empire the world had ever known.

The Holy Spirit is the third person in the Adorable Trinity, whose office it is to guide men into all truth, and to take of Christ and show him unto them. The power of the gospel to reach and move men is from the Holy Spirit.

Mere human speech, as it issues from the lips of the orator, may stir the emotions, excite the enthusiasm, and impel to action the hearts and minds of mankind.

When Demosthenes spoke to the Athenians, he aroused them to the highest frenzy of patriotism, so that they cried out, "Let us go against Philip." The fiery eloquence of John Adams, Patrick Henry and others roused the American colonies to revolt against the mother country. And in many other instances men have been incited to deeds of daring and valor by the inspiring effect of human oratory. This

is man's power, directed to the accomplishment of great results, indeed, but which may be accounted for by the operation of natural law.

How different the effect produced by the gospel, preached with tongue of fire and inspired by the Holy Ghost! Here the power reaches into the realm of the supernatural, and moves and transforms with a spiritual and divine force unknown to human speech and to human thought. The results achieved are not simply intellectual, but go deeper, affecting the moral being and producing the spiritual regeneration of the heart and life.

That the Christian ministry may have this induement of spiritual power and proclaim the gospel with the tongue of fire is shown:

First.—By the Scriptures themselves, which teach that they not only may possess it, but must possess it, if they preach a gospel which is the “power of God unto salvation to every one that believeth.” What saith the word of God? A few quotations will suffice:

“The Holy Ghost shall teach you in the same hour what ye ought to say.” Luke

12: 12. "I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay or resist." Matt. 10: 19, 20. "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witness unto Me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." Acts 1: 8. "The Comforter which is the Holy Ghost whom the Father will send in My name, he shall teach you all things, and bring to your remembrances whatsoever I have said unto you." John 14: 26. "I will send him unto you, and he shall reprove the world of sin and of righteousness and of judgment." John 16: 7, 8. "I will not dare to speak of any of those things which Christ hath not wrought by me to make the Gentiles obedient by word and deed, through mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem, and round about into *Illyricum*, I have fully preached the gospel of Christ." Rom. 15: 18, 19.

These passages show that the Holy Spirit is He who enlightens the minds and hearts of those who proclaim the gospel, and gives power

to the word, and that it is the privilege and duty of the preacher to possess this Spirit. It is this endowment of supernatural power which differentiates the gospel from all other instrumentalities for the benefit of man. How incomparably, therefore, is the gospel superior to all human agencies, which are only moral and ethical, and upon what higher plane does the preacher of that gospel stand above the mere orator and dramatic declaimer.

That men have been possessed of this power is clear from the history of the church in all ages from Pentecost to the present time.

Nothing but a Spirit-baptized ministry could have conquered such victories for the cross amid the fiery oppositions of the world. It was the supernatural induement of power which made the tongue of the Apostles and the early Christian ministers a tongue of fire. Nothing could withstand the heavenly influence of the Spirit-glowing gospel, and before it Paganism, with all its superstitions, melted away. No man can account for the change made in history and civilization of the world

by Christianity, except upon the theory that it has been supernaturally propagated by an inspired ministry.

And to this day the same power accompanies the gospel where it is faithfully preached, and whole communities feel and acknowledge that it is the power of God unto salvation.

God does not promise to make the gospel effective *except* upon the condition that it is accompanied with the Holy Ghost. The fact that the Apostles were commanded to tarry at Jerusalem until they were endued with power from on high (Luke 24: 49) is conclusive proof that Christ never intended them to proclaim His gospel without this anointment.

He had furnished them with the great facts and doctrines of Christianity, but these needed to be fused through with glowing heat and flaming fire. This was to be imparted by the Holy Ghost. This was to give the message and the messenger the strange, yet mighty power which the gospel subsequently displayed when delivered by the Spirit-baptized preachers who proclaimed it around the world, beginning at Jerusalem.

This accompanying Spirit always gives potency to the Word. Even though it be spoken by unlettered men who have never been trained in school or college, it displays a marvelous power to reach and move the conscience, as nothing else has ever moved it.

I have seen such displays of divine power in connection with the faithful preaching of the gospel as would convince any man of its supernatural origin if he were open to reason.

I have seen such changes wrought in men by the influence of the Spirit of God as transformed them in heart and life. Yea, I have seen whole communities transformed and uplifted by the miraculous effects of a Holy Ghost revival of religion. Indeed, I believe that all that is best in our civilization to-day has been wrought out, under God, by the consecrated ministers of the gospel, who have gone forth in the wilderness and along the highways and hedges, and preached salvation by Jesus Christ, with the Holy Ghost sent down from heaven.

Oh, ye young men, who have chosen this holy work, since God has chosen you, dream

not of triumph and success without heavenly induement! Your eloquence and learning will not avail unless the Spirit-baptism is upon you. You will witness whole congregations sit like stones under the most scholarly and oratorical discourses, unless there be in the heart of the preacher, and in the words he utters, the mighty, mysterious force of the Spirit of God. You will wonder how such eloquence and learning do not move them, and weep over a barren and fruitless ministry, until at last you will discover that it is not by might nor by power, but by the Spirit of God.

With all your getting, young gentlemen, get this Spirit-baptism. Go not forth upon your grand mission without the induement of power. It comes to him alone who lives in communion with God, whose soul *drinks* from the *fountain* of living waters and feeds upon the celestial manna. It will give you *power with God and with men*. *It will* fill your life with joy and your hands with *sheaves*. Souls will be born unto God wherever you stand up to preach, and the church will grow under your ministry

like the roses of *Sharon* and the *lilies of the valley*. And, like Paul, at last when flesh and heart shall fail, you can sing with a note of triumph, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord the Righteous Judge shall give me at that day."

With this lecture I conclude the series. My purpose in all that I have said is to help you in the work you have chosen and upon which you are soon to enter. I would exhort you, young gentlemen, to *steadily adhere* to the work of the ministry as the *one business* of life. Let all that you read and think bear *distinctly* upon your *mission*. Seek knowledge, not for its own sake so much, as for the use you can make of it in enlightening others, and in leading them to a *more perfect understanding* of God and His *Son Jesus Christ*.

Avoid the spirit of *ambition*. Seek not to please men, but to do them good. Suffer to be *misunderstood* and *reviled* for the *truth's* sake. Let no thought of personal *aggrandize-*

ment tempt you to withhold or modify the *teachings* of God's *blessed Word*. Make usefulness your *object*, and go not from the path of uprightness and honor.

Hold up the *dignity* of your *calling*. This is your duty to God, yourself and the church which has *clothed* you with her official *sanctions*. Remember that you are representative men, and that your *unfaithfulness* will not only injure your *usefulness*, but will bring reproach upon the church of Christ.

Be true men, jealous for God's glory and the honor of his bride, the church. Let not the *blandishment* of fame, nor the *allurements* of gain *tempt* you from the path of duty and *piety*. Keep your garments *white*, that you may be *worthy* to minister about the holy altars of *Zion*.

In so doing you will both *save yourselves* and them that hear you.

May the God of *all grace* keep your hearts and minds *through Jesus Christ*.

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